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sound of my prayer." But Psalm 41:6 gives us a new point of view and a faithful rendering in the phrase "his words ring hollow."

The spelling "Jehovah" is retained for the divine name in those passages in which the "original Jahweh stood side by side with the proper word for Lord." Elsewhere "Lord" is substituted for it. Usually where the text has been changed note is taken of it and a brief explanation furnished in a series of notes at the end of the book. At times, however, changes are made without such notation being supplied. For example, in Psalm 59:5 the phrase "O Jehovah God of hosts" is printed without "God." In Psalm 69:6 "God" is substituted for "Jehovah."

It is not expected that this book will satisfy everybody. Some will resent every change from the familiar form, and others will feel that the variation from the traditional is not great enough; but on the whole the volume is a welcome attempt to make the psalms more intelligible to those who read them.

The Spiritual Interpretation of History. By Shailer Mathews. Cambridge, Mass.: Harvard University Press, 1916. Pp. x+227. \$1.50.

In his first lecture, after an introductory reference to the theological interpretation of history, which makes of events a "transcendental drama" or "continuous miracle," the writer proceeds to state his objection to the economic interpretation. It fails to explain the "plus element in human personality," the contribution of great men to the course of human affairs, social customs, uneconomic passions, aspirations, motives, moral and religious ideals and beliefs. Not the least objection is that it is too simple. "Every monistic interpretation of human life is too simple." Lecture II shows very effectively how the economic interpretation completely falls down in accounting for Greek civilization, the rise of Christianity, and the Reformation. In lectures III, IV, and V the author presents his own thesis: "History, when examined in the long perspective, tends to move away from those conditions primarily induced by geographic and economic forces. As social life grows, it becomes decreasingly impersonal" (p. 189). In its progress from the impersonal to the personal, the lecturer finds three tendencies: first, to substitute the authority of inner sanctions and inhibitions for that of outward force, either human or divine (lecture III); secondly, to recognize the worth of the individual as a human rather than as a mere economic factor (lecture IV); thirdly, to substitute through social action the giving of justice for the struggle for rights (lecture V). In human life "there is the operation of many forces, but only one tendency. And that is spiritual."

Professor Robinson's "mysterious unconscious impulse which appears to be a concomitant of natural order . . . always unsettling existing constitutions and pushing forward, groping after something more elaborate and intricate than what already existed," is not enough for Dean Mathews. With the latter the "vital principle of betterment" is more than an impulse; it is "the expression of a supreme Person." Hence the basis for a rational optimism, and the "Spiritual Opportunity in a Period of Reconstruction" (lecture VI). He that lives a life of sacrifice to give rights to others co-operates with the irresistible tendency of human progress. The correspondence at every point between the principles of Jesus and the tendencies of history as revealed in its long perspective is the pledge of the ultimate triumph of Christianity.

The Book of Ezekiel in the Revised Version with Notes [Cambridge Bible]. By A. B. Davidson and A. W. Streane. New York: Putnam's, 1916. Pp. lxii+403. \$1.00.

The advance of general Old Testament scholarship since the publication of Dr. A. B. Davidson's commentary on Ezekiel in 1893, and in particular the study devoted to this prophet's work, have necessitated a revision of the volume to bring it abreast of present-day thought. Yet Dr. Streane has so conducted this task that while having regard to the purposes of the revision, he still retains essentially Dr. Davidson's work.

The principal alteration effected in the body of the original commentary has been a not infrequent abbreviation, resulting in greater conciseness. Again and again the reviser has selected from a paragraph but one sentence or two giving the gist of the entire discussion, and has deleted the remainder. This constant effort toward brevity has manifested itself often in even trifling details of abbreviation. However, the tendency has not been exercised with unrestricted liberty to produce a mere abridgment; the changes are not obtrusive and really are but slight in proportion to the whole body of the commentary; Dr. Davidson still speaks to us in practically the same words as before.

Another trifling change has been that occasioned by the substitution of the Revised Version for the older text employed in the original work. Obviously this has occasioned alterations in the notes, though, indeed, much less than might be supposed.

Dr. Streane's positive contribution consists of a useful bibliography, a convenient little chronological table, and, throughout the body of the book, numerous notes inserted or appended, and distinguished from Dr. Davidson's work by being inclosed in square brackets. Those inserted are usually some additional